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For the St. Louis Christian Advocate.

East Tennessee Correspondence.

MR. EDITOR: We often do bachelors great injustice. What jokes and jibes they have to endure! But a full history of their case is seldom known. There are those who have not been cold, captious misanthropes, but warm and generous lovers, when "life with them was young." They loved purely, and without stint or measure. They are not strangers to plighted vows. Nuptial bliss was almost their own, when disease and death blighted all their hopes. Grief, deep and unutterable, preys upon their hearts, once filled with holy expectations. There are wounds which refuse to be healed. Ah! what cruelty to mock and shock the sensibilities of such as need our sympathy!

These reflections have been prompted by the story of a dear friend of mine. In early life he studied law under a distinguished jurist in Virginia. Upon finishing his studies, preparatory to admission to the bar, he found himself the happy keeper of the heart and fortunes of his preceptor's amiable daughter. The day for nuptial rites was appointed. He made a brief visit to friends in Georgia. While there he received the painful intelligence that death had robbed him of the object of his affections. Deep, manly grief settled upon his heart. Twelve long years he suffered a bachelor's fate—the jokes and jibes and heartless insinuations so lavishly heaped upon the class. He is a changed man. He has abandoned the bar, and has entered the pulpit, with a trembling sense of the awful responsibilities attaching to his station. While engaged in his high and holy calling, in a strange field of labor, his heart feels the unwelcome flame. A lady of rural life, one of nature's nobility, became the object of his regard. Though overmuch grief has sprinkled his locks with premature marks of age, he feels all the enthusiasm of youthful hopes. Once more he gives and receives the heaven-recorded vow. The year steals on, and Conference times are near. He pays another visit to the home of his beloved, to arrange some preliminaries. But, alas! as the iron-horse stops, and he steps upon the platform, he is greeted with sighs and tears. Friends whisper upon his astonished ear that his beloved has been dead two days; that her remains have been kept unburied in view of his expected arrival. Poor bachelor! Small jibes and jokes still assail you, while that new grave is still fresh, and while tears are your portion at twilight's pensive hour! I have seen them lavished upon you since your second bereavement. Father, forgive such tormentors: they know not what they do.

Bereavement is the lot of mortals. We have all had a sad experience on this subject. Since I last wrote you, my only little daughter, that had always been so well and full of life and cheer, suddenly sickened and expired, after seven hours of intense suffering. Those who have experienced a similar loss can imagine my feelings; others never can. It is consoling to read: "Of such is the kingdom of God," to whom she had been dedicated in early baptism.

Our Conference is over, and the preachers have gone to their respective fields of labor—some of them, perhaps, never to return! Last year three of our number fell at their posts. It is not improbable that some of us may be called to follow their example. Every year introduces many members of the Church below into the Church above. May we "be also ready."

Yours truly,
JOHN H. BRUNER.

Hawesville College, October, 1858.

BISHOP ASBURY ON CELIBACY.—If I should die in celibacy, which I think quite probable, I give the following reasons for what can scarcely be called my choice: I was called to preach in my fourteenth year. I began my public exercises between sixteen and seventeen. At twenty-one I entered the traveling connection. At twenty-six I came to America. Thus far I had reasons enough for a single life. It had been my intention to return to Europe, but the war continued, and it was ten years before we had settled, lasting peace. This was no time to marry or to be given in marriage. At forty-nine I was ordained superintendent or bishop in America. Among the duties imposed upon me by my office was that of traveling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of the fifty-two with her husband; besides what right has any man to take advantage of the affections of a woman, make her his wife, and by voluntary absence subvert the moral order and economy of the marriage state by separating those whom neither God, nature, or the requirements of civil society permit long to be put asunder. It is neither just nor generous. I may add to this that I had but little money, and with this little I administered to the necessities of a beloved mother, till I was fifty-seven. If I have done wrong, I hope God and the sex will forgive me. It is my duty now to bestow the paternal blessing upon the widows and fatherless girls and poor married men.

POINTLESS SERMONS.—In one of his discourses, John Newton has this pithy remark:

Many sermons, ingenious of their kind, may be compared to a letter put in the post-office without a direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents. Such a sermon, which ever excellencies it may have, lacks the chief requisite of a sermon. It is like a sword which has a polished blade, a jeweled hilt, and a gorgeous scabbard, but yet will not cut, and, therefore, to all real use, is no sword. The truth, properly presented, has an edge; it pierces to the dividing asunder of soul and spirit; it is a discernment of the thoughts and intents of the heart.

THE MOUNT VERNON FUND.—The Baltimore American says:

"The sum to be paid is two hundred thousand dollars; eighteen thousand dollars were paid at the signing of the contract. The first installment of fifty-seven thousand dollars, due January 1, 1859, is now ready to be paid, and it is hoped to raise the entire purchase sum during the present year, in order to take possession on the coming 22d of February."

For the St. Louis Christian Advocate.

MR. EDITOR: Solomon says, that there is nothing new under the sun. But I think that the following document really makes an exception to this rule. I find it in the "Christliche Apologete," of the 30th of September, ult., and transcribe it for the Advocate:

"PRONUNCIAMENTO OF THE GERMAN 'FREIMANNEN,' OR ATHEISTS."

"The uninterrupted efforts of the enemies of a rational view of the world, place it beyond a doubt that it is the duty of the 'free' to support a regular propaganda for the spread of the teachings of sound reason. The present associations and periodicals are by no means adequate to the wants of the times. The associations of the Turners, and a few 'free' societies, do, at present, something in the matter; but, as they exert no influence on those that hold opposite views, they accomplish, as a matter of course, nothing. 'Liberal' periodicals are read by our opponents only in isolated cases, and do not reach the masses of the faithful, who are no more reached by word of mouth. If they are to be reached at all, it is, therefore, absolutely necessary to change our present mode of operations. What we have to do our opponents themselves show us. They collect vast amounts of funds, in small contributions, for their damnable objects. They erect schools in which they teach their doctrines; they send their agents to all parts of the world, who work for them by word of mouth, and by distributing books, tracts, etc.; they have their well-paid literati, who write for them; they have their presses, which are well patronized; their benevolent and missionary societies, which have thousands and thousands of tracts published; and all this the 'free' must likewise do, or thousands of years may still elapse before reason will rule supreme, as it has also required thousands of years to establish the dominion of superstition so firmly. As our opponents do not leave their cause with 'the Almighty God,' but have struggled at all times, in all places, and under all circumstances, for the spread and establishment of their power; so we also must work, not resting our cause with the power of truth alone. It is the duty of each and every one to labor and struggle for the victory of principles which he deems true; and whoever neglects this duty is not 'free,' but indifferent. In order to realize our object, to secure the victory of reason over superstition, and to bring about a social reform, we need something like an organization on the following plan:

"Wherever a few 'free' live in the same place, let these organize themselves into a society, and bind themselves to give, at least, five cents a week per head for the object in question; let them elect a treasurer, who receives the funds thus contributed. The whole body of the contributors elect a board of directors, which board elects a treasurer general, and to him all contributions are forwarded as soon as they amount to one dollar. The board of directors is to hold its meetings in that place that contributes the most toward the furtherance of our objects, in proportion to the number of its inhabitants; it disposes of the moneys received, for the following objects, and in the following manner:

1. One-fifth for the circulation of 'free' periodicals and tracts.
2. One-fifth for missionaries, who preach our views of the world.
3. One-fifth for the support of such 'free' members as have met with accidents, and occasionally also of others.
4. One-fifth for institutes to educate teachers.
5. One-fifth for 'free' schools.

"The board of directors selects the tracts, etc., for publication, and publishes of them a sufficient number, as neat and cheap as practicable; it likewise appoints a proper number of suitable missionaries. These have, when practicable and desired, their expenses defrayed, and receive a salary, and have to labor in their respective districts, privately and publicly, for the objects of our organization. Supports are granted at the recommendation of the missionaries, or members of the association. One or more institutes, for the training of teachers, and 'free' schools, are to be established, where it may be convenient and desirable, as soon as there are funds enough in the treasury to support them at least three years. These are some of the prominent features of the organization, for whose speedy realization every 'free man' ought to labor incessantly."

Isn't this something new under the sun? Some of the objects, especially No. 3, are not new, since even the apostate Julian tried to carry it out; but, it being a plant not planted by our heavenly Father, it will not prosper. If the whole scheme should be carried out, it would indeed be a novelty. The "free" missionary enters the rooms of the sick, of the afflicted, and dying, and there preaches the teachings of reason; and, pray, what are they? There is no God—there is no immortality, other than that of the plant or beast. What is called soul, or spirit, is the result of man's physical organization. The distinction between virtue and vice, is, for the most part, not real, but arbitrary and conventional, etc., etc. In the ball-room, and some bar-rooms, such preaching would undoubtedly be welcome; perchance to him also who is about to steal, and leave the paths of virtue and rectitude.

In some respects I would even be glad to see this plan carried out; it might open the eyes of many who have thus far halved between two opinions, or paid no attention whatever to the claims of religion. But it will not be carried out; every half dime buys in Cincinnati, and the principal "German" settlements, a pint of lager beer, and this will be attended to in preference to everything else; and, as there is thirst where there is money to buy, the treasury will remain empty. By the way, five cents a week amounts to \$2 60 a year; the Southern Church numbers, in round numbers, 600,000 members, which, multiplied by \$2 60, makes \$1,560,000, a million and

a half annually for benevolent and religious purposes. *Fas est ab hoste doceri* More anon, perhaps. J. A. R.

For the St. Louis Christian Advocate.

News Letters from the Border, No. 3.

MR. EDITOR: Since my last I have been "down the river," and "up the railroad." While in St. Louis many things, persons, and circumstances came before my notice, which might furnish matter for quite a readable article, if the writer were well skilled in taking a pen to such things. In the Conference room the fathers, brethren, and sons in the gospel, exhibited a degree of brotherly kindness which, I have no doubt, will be seed—good seed—sown in good ground, and produce a desire to meet in Conference again. A true servant of God loves to meet his brethren, when he can feel that "I am one of you," while his soul grows weary, if thrown among those who should be brethren, but by their actions say, "I am greater than thou." There are some noble fathers, who have borne the burden and heat of the battle, in planting Methodism in Missouri, and some faithful brethren, whose labors are blessed of God, and are producing abundant harvests; while a noble band of sons are just now entering into the well-planted fields. God help them to cultivate well what is committed to their trust, that when the Lord of the house comes they may be able to return their talents with usury.

Several important new features were incorporated by the late General Conference, and heartily entered into by the resolutions of our Annual Conference, which, if carried out, (and why may they not be?) will elevate our position, as a Church, to that standpoint we ought to occupy. The subject of education, for example, has received a new impetus. Every presiding elder's district ought, says the General Conference, to have a first class high school or academy. I hope the day is not far distant when such schools will be firmly planted wherever needed, and they are needed wherever there are children. From the youth of our day the pupils of the next generation must be fitted. If, then, we would that the gospel be preached by learned men, in the latter part of the nineteenth century, let us be up and doing, building up schools for that purpose. District schools, supplied by the school law of the State, are good in their place, but they fall far short of filling the bill. We want more than these can supply. It will take money to get what we need, and it is to be hoped, when the agents now in the field, ask you, readers, to give of your abundance a small sum to help in this great work, you will not be slow to give, or stingy of what God has put in your hands. It will be more consoling to you, in old age, to see a well educated son or daughter earning bread by the sweat of the face, than to see them, in ignorance, living in fine houses, but not able to hold an intelligent conversation with you.

The resolution introduced by Dr. Kavanaugh, and others, which provides for the distribution of books, by means of colporteurs, employed by the quarterly conference of the several circuits, stations, and missions, contemplates a noble work. Our Depository is not able to sell large lots of books to all the preachers on a credit, and the preachers are not able, as a general thing, to advance the cash; hence we are doing, comparatively, nothing in the book business.

Let the Depository be handsomely endowed, and the quarterly conferences furnish a capital for colporteurs, and books may then be sold cheap, and by the million, and who can estimate the good resulting therefrom? It can be done, if all hands will get at it. It will be done, if everybody, whose name is on the church books, will only feel him or herself to be one in the work, and not leave for others what they ought to do themselves.

Since my return home I find the health of the country much improved; the sickly season has passed off. The weather, for the last few days, has been quite winterish. It has been raining, and still is, until our stage has brought us no mail for two days, and, from present prospects, there is no telling when it will. As yet we have not had what is called a "killing frost." Vegetation is green yet. This rain over, though, and we may expect furious winter to come down upon us, with chilling winds and stormy blasts.

Yours, &c.,
JAHANDA.

Western Missouri, Oct. 27, 1858.

PASS HIM NOT BY.—In company with a young convert, in the freshness and glow of his first love, I was visiting from house to house, aiming to urge the claims of the gospel upon every individual.

One young man, sitting by himself in the village tavern, presented a peculiar case. He had been awakened, and had thought he became a Christian in a former revival, and then exhorted his young friends to give their hearts to Christ. But he had relapsed into stupidity, and fallen into open, flagrant sin. "Is there yet any hope of him? Has not the grievous Spirit left him utterly? Who knows? Pass him not by."

These thoughts passed rapidly in my mind. I tried him once more. "W—, is not your soul as precious as those of others who are now anxious for their salvation?" His countenance grew solemn, and tears started. He was the subject of thorough conviction, and of hopeful conversion, followed by credible evidence of true piety.

Had that opportunity been neglected, confirmed hardness of heart might have ensued, and that young man's soul have been lost forever.—*Amer. Mer. Eng.*

"THAT IMPUDENT BOY."—A young lady remarked to a *foxy* old man, that his peevishness (which, by the way, was a very neat one) in one respect resembled him. The ladies in the room commenced guessing what it could be. At last a smart looking little boy, who, had, until now, sat in one corner silent, was asked to guess. After examining the knife pretty closely, he turned round, and in a cunning manner said, "Well, I don't know, unless because it's dull."

A young lady lately appeared in male attire in Baltimore, and one of the editors says her disguise was so perfect that she might have passed for a man. "Had she a little more modesty."

For the St. Louis Christian Advocate.

Infant Baptism.

This is a subject of much controversy. It is one upon which men differ as widely and strenuously as almost any other upon which there is an issue in the Christian Church. Some allege that it is a doctrine most obviously deduced from the Bible—that it was practiced by our blessed Lord's apostles, and that it should be practiced by all professed followers of Christ, who desire to walk in the paths trod by the Savior of man, during his sojourn on earth, and to raise their children in the way they should go. And there are others who denounce the practice, and say it is taking a privilege from their children guaranteed them by the Savior, of himself. And there are others, who go so far as to say, "That it comes from the devil—that it was the father of it, and that all who practice the same are propagators of one of the most diabolical practices known to men." But we are not to debating the subject. In our humble opinion, controversies do but little good, even when they do no harm. We are willing to allow every one the privilege of forming his own opinions, and of differing with us, if he wishes, if he will search the Scriptures, and, without prejudice, honestly settle down upon what he believes to be the true teaching of the Bible. This we have done, and we wish every one to do the same. "Let every man be fully persuaded in his own mind." But to those who so bitterly oppose the doctrine, alleging it to be of the devil, I would say: Be not too hasty; and speak not lightly—not to say blasphemously—of what may be of God!

I have heard objectors to pædo-baptism say: "The Methodists were a worse people than the Mormons—that their doctrine was immediately from hell!" And this was said in reference to the practice of infant baptism. Such fanatics in religion, I pity for their ignorance! And may we so lightly excuse them as to say: "It is only ignorance," in this enlightened period, and under the light of the gospel as it now shines? I fear 'tis more a principle of malice than ignorance!

But our object, in the outset, was to say something relative to the custom of some who profess to believe, and do practice, infant baptism. We believe it to be right to consecrate the babe born in Israel to God, by the rite of baptism. Scarcely a more solemn ordinance can be performed by the Christian Church, than the baptism of an infant. What feelings of humility and gratitude should thrill the breast of the parent, when they thus give their loved babe to the Lord! And what fervent prayers should continually arise from them to the throne of him who called little children unto himself—prayers imploring him to take and keep the little one to himself, and preserve it from the ways of sin and destruction. And what incessant efforts should they make to teach it, by precept and example, to walk in the ways of righteousness, and of the Lord, to whom they had so solemnly dedicated it! What? And the honored minister! what deep feelings of humility and reverence should thrill his bosom, for the privilege of, in so solemn a manner, consecrating to the Lord of creation one who may, in after life, become an honored instrument, in the hands of God, for the promotion of his gospel, and the recalling of lost and wandering souls; and one who will certainly, when time is done, enter upon eternity as a shining star in the Savior's diadem, or sink with demons to eternal perdition. How solemn and how important is such an occasion!

But, to say nothing more of the importance of the subject, we will advert to the practice of some who profess to believe in pædo-baptism. We have known parents to have their children solemnly dedicated to God, by baptism, and then suffer them to grow up in sin. We do not pretend to say that parents can make their children grow up into Christ as their living Head; but we do say, that, if all parents would do their whole duty toward God and their children, not one in twenty would be found out of the Church of Christ, when they arrived at maturity. But we have known parents, after baptizing their children, to act as though their whole duty were done, and leave them to grow up just as they might, without that rigid precept and example of those who should teach the holy things of God; and let them form their notions of religion, their passions and habits, as it were, by mere chance, just as the spirit of the wicked around them, and the influence of Satan, might lead them. This we conceive to be very wrong; it is trifling with the ordinance of God, and very, very injurious to the Church and all christendom. It is an evil which every member of Christ's Church should spare no efforts to arrest.

But let all parents, who would have their household serve the Lord, consecrate to God, in infancy, their children, by baptism; and then, when they do, cease not to lead them by gentleness and love—by constant precept, and *never failing example*, in the ways of righteousness; not depending, though, upon their own influence and power, but, by unceasing prayers and intercessions, secure for them the guarding and restraining influence of their ascended Lord. It is not sufficient to plant alone, but, when the twig is planted, it must be carefully watered, etc., that it may become a thrifty tree, and be fruitful. But it is unnecessary to prescribe the precise duty of those to whose care these dear ones are entrusted. Every parent who desires to do his duty in this respect, can find sufficient directions in the words of Divine Law: "Parents, train your children in the way they should go." "Raise your children in the nurture and admonition of the Lord."

It is a lamentable fact, that parents do not do their duty with regard to this important matter; therefore, all who feel an interest in, and a desire for, the welfare of the Church, should endeavor, with united effort, to remedy it. EZRA.
Cass county, Mo., Oct. 18th, 1858.

Sunday Schools.

The following article was sent to us last week, with a request that it be copied in the Advocate. The lateness of its reception prevented its appearance in our last. We give it now, asking that it may be carefully considered. It is strikingly appropriate to many parts of the country through which this paper circulates.

ED. ADV.

SHOULD SUNDAY SCHOOLS CLOSE IN WINTER?—In many parts of the country, but few Sunday Schools are found with open doors in winter, except in the larger towns and villages. Those who advocate this measure, assign, as reasons for the same, bad roads, unpleasant weather, uncomfortable houses, distance, &c.

So prevalent is the impression, in some quarters, that a Sunday School cannot be carried on in winter, that, in thousands of neighborhoods, the Sunday School is closed in consequence of that opinion, though the effort has never been made to sustain it through that season.

Experiments fairly tried have established the fact that, where the teachers are deeply interested in the work, and appreciate its magnitude, and have a deep sense of their responsibility, combined with energy of character, the Sunday School can be carried on with as much interest during the winter as in the summer.

Winter is the period when the greatest amount of intellectual education is given and acquired. If children can attend the district or private school five days in the week, for the education of the mind, ought they not to go one day for that which is vastly more important—the education of the heart?

Many children receive, in the Sunday School, the only religious instruction they do receive. Deprive them of the Sunday School in winter, and their souls, which are of more value than worlds on worlds, are not cared for during that period, but are left exposed to those temptations which Satan is ever ready to present to unprotected minds.

As the Sunday School is a means of grace adapted to the young, it would be as reasonable to close, to the Christian, some of the privileges of worship, because of the storms of winter. As well close the place of worship or school house for preaching to the adult, as the Sunday School for the young. As well may the preacher cease to preach Christ and him crucified, as the Sunday School teacher cease saying to the young, "This is the way—walk ye in it."

Re-vivals more commonly take place in Sabbath Schools during the winter months. As a matter of fact, nearly all the revivals reported during the past year, have been enjoyed by schools, which have continued through the year.

Few are the hours in which Sunday School instruction is given; these few are reduced at least one-third by those who close the Sunday School in winter.

That the difficulties attending a Sunday School in winter are greater than in summer, is admitted; but that they can be surmounted, we know, from the experience and observation of many who have tried, and have overcome the difficulties.

The reason generally urged for closing the Sunday School in the fall is, "that the children cannot, or will not attend in the winter, the weather and roads are so bad." Try it, and see if this is the true reason. Just before the time when you propose to close the school for the reasons above mentioned, state to the children the intention; remind them of the storms of winter, long walks over bad roads, and the comfort they must deny themselves in leaving their warm firesides. Remind them, too, that these difficulties do not deter them from their ordinary work, and sports, or their attendance at the day schools; then speak of the advantages of the Sunday School and library, and the long winter evenings, for studying the lessons and reading the books, and then take a vote whether the Sunday School shall be closed or not—letting the children understand that those who vote in favor of its continuance, by that vote do promise to be regular and punctual, if it is continued. Let that vote be the decisive act.

If it is determined to close the Sunday School, set a time when it will be re-opened; as it is sometimes the case that, where there is not interest enough to sustain the Sunday School through the winter, there is not enough to revive it promptly in the spring.

Let the time set be early, as, if delayed till late in the spring, a large portion of the season will be lost before they get fairly under way, after it is commenced.

If the school closes in the winter, the teachers, old scholars, and neighborhood generally, should form themselves into Bible classes, using the Union Questions, or some other Text book. Here the older scholars can be trained for teachers. All experience proves that they are the best teachers who have been scholars.—*Sunday School Pioneer.*

The Southern Christian Advocate gives some curious details about the American Tract Society, and the M. E. Church, South. It says:

"In 1850, the Revs. W. J. Parks and J. E. Evans were appointed, by the Georgia Conference, to open a correspondence upon this subject. They called the attention of the Tract Secretary to the fact that there was no representative of Armian theology in the publishing committee; and that, independent of this fact, it was proper that so large a Church as the Methodist should be represented in a *catholic* society. They stated that the Southern division of that Church was now without a publishing house, and that, if a favorable answer were given, it might result in the bestowing of its patronage on that society. They suggested, therefore, that the next vacancy in the committee be filled by a Methodist. To this measure, several objections were urged; among others, that it has been a custom, in filling the vacancy, to offer it to the denomination to which the former incumbent belonged. It was then suggested that, in a matter involving so weighty an interest, it might be well to add another member to the committee; and, if they could not find one, perhaps the General Conference would be able to direct their choice. But there were sundry objections made to this proposal; and, when finally our committee inquired of the secretary if he could suggest any plan by which the Methodist Church could be brought into a closer relation, by representation with the American Tract Society, he answered, that he saw no way open to reach that object. And here the correspondence was dropped.

"Our correspondent informs us that he desires these facts to meet misrepresentations that are made in this section. Any representation that in any way connects the Methodist Episcopal Church, South, with that society, is a misrepresentation—one to which, we hope, even Mammon can not tempt a Christian agent."

Most men employ their first years so as to make their last miserable.

For the St. Louis Christian Advocate.

A Short Sermon.

"Whatsoever things are of good report."

I. The temperance cause has sent in a good report.
1. Of homes made cheerful, children clad, wives and mothers made glad, and drunkards reformed.
2. Of the decrease of intemperance, and the crimes and miseries consequent thereupon. The report should be received and adopted.

II. The tract cause has sent in a good report. How much good has been effected by the distribution of tracts, eternity alone will reveal. The report should be adopted by acclamation.

III. The Bible cause has also made a good report. Thousands of the destitute of our land have been supplied with the Word of God. It has gone into heathen lands, in almost all languages, to enlighten and bring the wandering tribes of man to God. This cause should have more attention from the Christian world.

IV. The Sabbath school cause makes a good report. This is only second to the preaching of the gospel. It is peculiarly the child of Methodism, Mr. Wesley being the first who employed teachers without pay. It is now receiving much attention from the Church, but it must have more before the Church can enjoy a quiet conscience.

V. A good report has also come up from the prayer meetings. What amount of good has been accomplished by the prayer meeting? Who can tell? These must be kept up, or the Church will suffer.

VI. We have a good report from the family altar. Who that have heard the devout thanksgiving in our love-feasts and classrooms, of men and women for the family altar, and have not felt that it was a good thing. Wo to the Methodist Church, when her members neglect this important Christian duty.

VII. The love-feast and the class-room have also sent in their report, and a glorious report it is. How many thousands in these meetings have been strengthened and comforted, and enabled to go on their way to the better land rejoicing. Others may do without these means of grace, but Methodists can not. Dispense with these, and the experiment will prove fatal to Methodism.

VIII. Justification by faith only, makes a good report also. Thousands of thousands, since the days of Luther, have rejoiced to know that faith only is God's condition of pardon to a penitent sinner. Salvation by works, whether associated with faith, or standing alone, as the condition of pardon, is ruinous to experimental Godliness. This doctrine robs Christ of his glory, and sends souls to perdition. These all send in good reports, and should be held by the Church—preached to the world as things upon which God smiles in a peculiar manner.

TRYING TO CHEAT A RAILROAD CONDUCTOR.—Several days ago a well-dressed scamp got upon the cars at Chattanooga, and by some means escaped the vigilance of the conductor until he reached Huntsville. Here conductors changed, and Mr. Fowler took charge of the train, and in making his first round to collect tickets, between Madison and Huntsville, he found the door to one of the private saloons fastened. The brakeman assured him there was a man in the saloon, and without suspecting foul play he told the brakeman to point out the man to him when he came out, so that he might collect his ticket. Fowler had no sooner made his round than he came the gentleman, thinking all was safe. When he took his seat in the car, he removed his hat from his head and put it under the seat. When called upon for his ticket, he remarked that, while in the saloon, he poked his head out of the window to breathe the fresh air, and was so unfortunate as to lose his hat with his ticket in the hand, and he could not think of paying twice. The conductor told him he regretted the circumstance very much, but as it was one for which the railroad company was not to blame, he would be compelled to make him pay a second time, or make him leave the train at the Madison station. The scamp was indignant. Fowler remonstrated in his usual polite but firm way, until the station was reached, when he informed him that he was at the end of his rope, and leave the cars he must. Finding there was no backing down, he reached under the seat, drew out his hat, and started to leave the car, when Fowler told him he would have to exercise his duty as conductor again—and that the fact of his having lost his own, did not entitle him to take a fellow-traveler's hat—for that the company would be responsible. Whereupon he took charge of the hat, and showed the gentleman off the cars.—*Huntsville Democrat.*

THE DIVINE MERCY.—However old, plain, humble, desolate, afflicted we may be, so long as our hearts preserve the feeblest spark of life, they preserve also, shivering near that pale ember, a starved, ghostly longing for appreciation and affection. To this attenuated spectre, perhaps, a crumb is not thrown once a year; but when abridged and thirst to famine—when all humanity has forgotten the dying tenant of a decaying house—Divine mercy remembers the mourner, and a shower of manna falls for lips that earthly nutriment is to pass no more. Biblical promises, heard first in health, but then unheeded, come whispering to the couch of sickness; it is felt that a pitying God watches what all mankind have forsaken; the tender compassion of Jesus is recalled and relied on; the fading eye, gazing beyond time, sees a home, a friend, a refuge in eternity.—*Charlotte Brontë.*

HOW TO MAKE LARD CANDLES.—The manufacture of lard candles is carried on to a considerable extent in some of the Western States, particularly Wisconsin; and, being monopolized by the few, has proved very lucrative. The following is the receipt:

"To every eight pounds of lard add one ounce of nitric acid; and the manner of making is as follows: Having carefully weighed your lard, place it over a slow fire, or at least merely melt it; then add the acid, and mould the same as tallow, and you have a clear, beautiful candle. In order to make them resemble *bona fide* tallow candles, you have only to add a small portion of beeswax."—*Country Gentleman.*

Learning is preferable to riches, and virtue to both. It were base to raise a confidant to deceive it.